PACIFIC SCHOOL OF RELIGION
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Birthday of Our Mission Board

1894 — August 20 — 1944

COSMIC CONCLUSION

The earth is one, and one the sun that lights it;
In bright array rise the eternal stars.
There comes a day—and blessed is he who sights it—
When pride will be declared a sin that mars

The mighty harmony of many races.
This very age will be our new domain!
I hear the grand choral of countless faces,
And thousand millions strong the great refrain

Which is the inborn tune of all creation,
The keynote and the climax and the beat.
I hear from every land and every nation
An onward march that does not know retreat:

The earth is one, and one the sun that lights it,
Eternal like the stars that sail above.
A living faith has shaped it and unites it:
Of all things the most powerful is love.

GERHARD FRIEDRICH.

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PACIFIC SCHOOL
OF RELIGION

The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education

For August 13—The Priestly Function of all Believers

(I Samuel 2:27-30, 35; 4:12-18)

PRIESTS UNTO GOD

Ye also, as living stones are built up a spiritual house to be a holy priesthood, to offer up spiritual sacrifices acceptable to God, through Jesus Christ.

I PETER 2:5.

From the day a voice said to George Fox, "There is one, even Jesus Christ, who can speak to thy condition," the belief that all men can make a direct approach to God has been prominent in Quaker thought.

Breaking with the idea that man could contact God only through some person who had been ordained as an intermediary, Friends have pinned their faith to the principle that the only valid access to God is found in the direct approach—"If any man open the door, I will come in and sup with him, and he with me."

Friends have maintained that from this constant intercourse, the essential elements for the good life stem. From this source comes the final authority for life and action.

Long before men had put their thoughts into writings, God was moving upon their consciousness. All our sacred writings represent man's attempt to preserve and convey what he believed to be the words of God to him or his people. Hence the Scriptures are authoritative in that they contain God's revelation to man. It should always be remembered that the Bible is the product of the Hebrew and Christian religions and that these religions are not primarily the product of a book. We profit from a knowledge of the experiences of God-fearing men in other ages, but the progressive understanding of God's will has ever come by the outpouring of the Spirit upon all flesh. Jesus said to Peter, "Flesh and blood hath not revealed this unto thee, but my father which is in heaven."

THE BELIEVER'S SACRIFICE

If all believers are priests unto God then they must have something to offer. The prophet speaks of a broken and a contrite heart as an acceptable offering to God. Paul made an appeal for the dedication of our bodies as a living sacrifice—he also speaks of praise as the sacrifice of our lips.

There isn't anything more beautiful than a life poured out in Christian devotion and selfless service. Being a friend to publicans and sinners; going about doing good to the bodies and souls of men; asking for nothing he could call his own, is a picture of Jesus that stirs our deepest admiration and adoration. It is not strange that he heard the words, "This is my beloved son in whom I am well pleased."

AS AN INTERCESSOR

The high privilege of every believer is to exercise the priestly functions of intercession. It would be difficult to prove that God answers the prayers of his children when they are lifted in behalf of others, but those who are given to this kind of praying are conscious of its effectiveness. "The secret of the Lord is with them who fear him." To carry to a throne of grace the welfare of another and see peace come out of chaos, and joy take the place of despair is the most convincing evidence of the validity of intercessory prayer.

Questions:

Can man realize God without any other man's assistance?

How is a Christian like an ambassador?

Is it wise to pray for people in a general way when we have no faith that the prayer will be answered?

P. M. T.

For August 20—The Prophet in the Life of Isreal

(I Samuel 3:19-21; 7:3-12)

MINISTERS AS PROPHETS

All the way through the Old Testament record there are two kinds of religion represented—one by the priest, the other by the prophet. The priest always came to his position as a successor in a tribe set aside for that purpose, while the prophet might come from any tribe and any station in life. Usually they came from the more humble walks of life. The prophet had no social or official standing. He had no credentials but himself and his only authority was, "Thus sayeth the Lord."

The tendency of the priesthood was to put the emphasis on the outward aspects of religion, so quite naturally they became materialistic and legalistic. There was always a temptation for the priest to serve in the letter of the law and to miss its spirit. Corruption of life and practice was the result of this system.

In contrast, the prophet, stirred by the evil practices of the priests and the exploitation of the people, cried out against their wicked ways.

In reading the message of the prophet in the light of the history of his day, one soon comes to the conclusion that he was more of a forthteller than a foreteller. His close walk with God served to keep his soul sensistive to the voice of God within, and the wrongs he saw about him.

PROPHETS IN THE SOCIETY OF FRIENDS

Many who have been closely associated with the development of the "pastoral system" in the Society of Friends see in it a serious threat to the prophetic ministry which obtained in other years. The "duties" of the pastor, aside from his preaching, claim most of his time and tend to cast him in the role of the priest. Weddings, funerals, ministry to the sick and shut-ins, speaking at club meetings and community affairs take so much of the pastor's time that little opportunity is allowed for study, prayer, or meditation. His dependence upon the Meeting for his subsistence and position tends to make him a servant of the Meeting and subservient to it.

I have no desire to speak disparagingly of the pastor or the fine service to which he is called. Rather my concern is for a prophetic ministry for which the present arrangements make little provision. To my knowledge many men have lost their prophetic message because some Meeting thought they saw in him a top flight preacher and pastor. In their attempt to meet the exacting demands of one Meeting, they were not at liberty to pursue their real mission to the whole Society.

Questions:

Are prophets necessarily without honor in their own country?

How does a seer differ from a prophet?

What profit comes from the foretelling of future events?

P. M. T.

No matter what theory of the origin of government you adopt, if you follow it out to its legitimate conclusions it will bring you face to face with the moral law.

HENRY J. VAN DYKE

THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

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From Mission to Missions

An Editorial Sermon

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord.

LUKE 4:18, 19.

CHRISTIANITY is a mission. It is a mission of redemptive love to a world shackled with fear and sin. It is a mission of light to a race groping in ignorance. It is a mission of healing for men, self-wounded by ways of conflict that surge back and forth. It is a mission of liberation from systems and philosophies that run counter to the creative will of God as revealed in Christ.

WHERE IS THE MISSION?

Being a mission it cannot stay at home. Likewise it must also work at home. Its locus is not determined by geography but by human need—by situations that are particularly in need of Christian service or influence. Therefore this mission will be found across the railroad tracks of one's home town or in the jungles of Africa or among starving children of Germany. But, as in every good thing, there lurks a subtle danger—it may not start near enough home. In fact it cannot start primarily with a group but with a *person*. There lie the primary needs. "Who am I," one might ask of himself, "to carry a message and a service to others when I share also in the mistakes of humanity and am very much a child of the times?" Christian though we may be in heart and spirit, still we need the awakened humility of seeing ourselves in the light of the gospel we would proclaim to others.

This attitude will not dull the sense of mission one may have, but will send him forth both as a disciple and as a sharer of the gospel of Christ. Note, first of all, in the record of the life of Jesus that he went into the wilderness. Why? There may be varying answers, throwing light on the question, but he seems to have probed the depths of his own spirit, the depths of the human scene and fathomed his own mission. He caught the operative principles of life by which his mission could proceed.

MESSAGE OF THE MISSION

Out of the wilderness and its cleansing fire he came very soon, according to the sequence in Luke, into his home town church and stood before relatives and friends to speak. For that sermon he chose as a text one of the most stirring, moving passages from Isaiah. It must have represented for him the consummate message from the wilderness. It was a missionary text. "The spirit of the Lord is upon me," he read, "because he hath anointed me . . . he hath sent me to . . . " And then followed the list of gracious works involved in his mission. "This day," he continued, "is this scripture fulfilled in your ears" —I am going out to do just that.

There are many honest people who seriously question their right to go out dispensing something so important as a gospel to other people. They fear an intrusion of their own personalities on the lives of others. And well they might unless they go in the spirit of both receiving and sharing. It becomes the missioner to have a high expectancy of other people. He is concerned not alone with what he can put into their minds and spirits, but also with what may be unfolded from all whom he serves. Of one thing he is certain—the realness of Christ, His life, message and redeeming power. He is sure that the pure siftings of the wilderness, shared in the sermon at Nazareth must become the Life for all men. Consequently, first of all, he *lives* in whatever locality of whatever area he may serve. He *lives* first, *worships* often, then *speaks* and *serves*, and returns again into his particular retirement with God.

SCOPE OF THE MISSION

We cannot by-pass the sermon at Nazareth and its text from Isaiah as the motive and the thrust of our mission to the world today. Notice also the *scope* of this text and the nature of the service to be rendered. It is for *all* of life. It is a totalitarian gospel, omitting nothing and speaking in a *very practical way* to the actual needs of men. It seems to start with men *where they are*. It binds up wounds of all kinds. It comforts the broken-hearted. It delivers the enslaved. It brings sight to the blind. It proclaims the immediate help of God—"the acceptable year of the Lord."

What form or forms does the *mission* take? Nearly one-hundred and fifty years ago the feeling of *mission* took the form of a *missionary* movement. It came first of all like a ripple on the sea and then increased to a great tide as the nineteenth century ended. Like all movements that become popular and general it often had more enthusiasm than thoughtfulness. "The World for Christ in this Generation" was a caption under which men and money flowed together in a cause that has proved to be over-optimistic. Even so, as social movements go historically, the values have not been lost. It has quieted now to a less popular, though more thoughtful attitude in which the implications of the gospel are being studied. No longer do missionaries and mission boards generally believe that merely preaching is adequate to win the world for Christ, and certainly not in one generation. The word must now be accompanied by the incarnations in hospitals, schools, mills, etc. etc.

No sooner have we tried to save the little community of believers than we see a foreign system or culture creeping in and clinging to the group like a deadly contagion. Then we find ourselves faced with the dire realities of a total world, interrelated and complex. We then see that we have a total, not a partial task. Then missions may take on a wider service—physical, economic, educational, but beneath all, a spiritual redemption. There is no frontier from which the present day Christian missionary movement can be excused.

Our Mission Anniversary

In this issue we join with The American Friends Board of Missions in the observance of their fiftieth anniversary. On August 20, 1894, this Board was set up. Back of this fact, however, are those Friends, kindled by George Fox, William Penn, Elizabeth Fry and others, who went out largely on personal concern to new areas of the earth. They went preaching. George Fox went to Jamaica and America, William Penn to Pennsylvania, Joel and Hannah Bean to the Sandwich Islands (Hawaiian), Eli and Sybil Jones to Palestine and Samuel Purdie to Mexico—these are a few of those who laid the first stones of the threshhold to our present united mission of the Five Years Meeting.

It would not be expected that our own mission work should have proceeded along with the larger general movement of the Christian Church and not share in its excesses and mistakes at times as well as its successes. We who promote missions are ourselves fallible and if there is something wrong with our missions let us first of all correct ourselves. Missions generally, rather accurately reflect the nature of our life in our home communities and Meetings. They should more fully reflect the changing culture on the field, for we can so easily mistake the American form of Christianity for Christianity itself.

An Important Trend

Perhaps one of the greatest emphases coming into the missionary movement is in the direction of a greater and healthier imagination. From the hard, unflexible "take it or leave it" theology of one hundred years ago, we are trying to portray the winsome Christ and his spirit that comes through the healing touch and the redeeming message. There has come to be a higher respect for the "nationals" with whom missions have worked.

Now there is, in international missionary circles, a recognition of the two way relation between races and peoples. It was commonly said, after the great Madras Conference of 1938, that no group brought a finer contribution to that gathering than the Chinese representatives. It exceeded that of the white West. And who can point to a truer, more loved missionary today than Kagawa, carrying on his "catacomb evangelism" in Japan. How much we need him as a missionary to America. The modern Macedonian cry might well be, "Come over into America and help us!"

Yes the frontiers of our *mission* run through my community, my home and my heart. Our tussel is not fundamentally with Africa or China but with a secular, selfish way of life. The heart of our enterprise is still Christ and the Christian gospel, but as we believe more in its importance we shall apply it in varied forms of service at home and abroad. This, we believe, is the emphasis of the American Friends Board of Missions as they face the fifty years ahead. Today we invite all Friends of the Five Years Meeting to step with us, by them, for the next half-century and more of cooperative service.

A Missionary Statesman

Basically, missions are only persons with a sense of mission. If one were to deal adequately with the work of our Mission Board he would tell the stories of lives spent—poured out—in fields at home and abroad. We cannot list the thousands of people who have in one way or another aided the movement.

The passing of B. Willis Beede, so near the fiftieth anniversary, draws our memory and gratitude toward those who have believed deeply in their work. Willis Beede was one who took the missionary task seriously. He believed so genuinely in its importance that he prepared his mind and spirit thoroughly for it. He attended the best available educational institutions with one thought in mind—a maximum, intelligent service to Africa. He anticipated well and loved deeply the work to which he was called.

His preparation, his poised spirit and calm judgment led him instead to the administrative work of all the fields under our Mission Board. In the prime of his contribution ill health took him from this important service to Friends. In lingering illness he went with dignity and spiritual poise toward the sunset. He was a "great heart" of our administrative work. Fundamentally he was a missionary statesman, far-visioned and profoundly spiritual.

Farewell stout-heart, your dream rests still in the hearts of those with whom you served. Your ideals, your spirit will give all of us greater marching power toward the Society of Friends in the world, within the Community of God among men.

E. T. E.

The Church and Tomorrow's World

By Merle L. Davis

As the Mission Board faces the next fifty years we are conscious of the fact that, if the most urgent problems of humanity are solved even in a measure as they should be, the Christian Church will need to become even more world-minded than it has been in the past, and become more influential in the formation of world opinion and action. Reason, wise leadership, and a greater degree of cooperation will be required in its councils than has been true in the past. The following is written only as an introduction to such thinking.

SUSPENDED in space by invisible forces is a little ball, which we call earth, turning on its axis at a rate of approximately one thousand miles an hour and whirling around the sun, as if held at the end of a giant's sling. This ball, once an accumulation of gases, first congealed into a liquid mass and then as it continued to cool, solid areas appeared on the surface. These bulged, cracked and slipped as the cooling process continued. At some stage in this process, life appeared on the surface and in the waters. Crowning these creations was man into whom God had breathed the spirit of life and endowed with reason and intelligence. In those days of limited communication, distances, mountains and seas were such barriers that man in different areas developed distinct characteristics, races, and civilizations. Today increased transportation and communication are bringing these civilizations together, sometimes in conflict, sometimes in cooperation.

The Awakening Spirit

God created human beings in his image to be like Him, the Creator, the loving Father, the Intelligent Will, and he has also given us a certain degree of free choice. Unfortunately, we do not always chose to be intelligent, loving and creative. Our weakness, our selfishness, our littleness sometimes lead us to be destructive of the best of the past, to stifle the virtues of our fellow men, and to prey upon the weaknesses of others. So we have a conflict between good and evil. Both are struggling for mastery —good, because it is right; evil, because someone often makes money out of it, although it brings with it inevitable degeneration to the individual and society. God, the creative, intelligent, loving, fatherly Spirit, draws mankind toward the good. He sent One to be the Savior, the embodiment in human form of that constructive force, the teacher of basic principles of life, and the example for others to follow. But God, the Spirit, is dependent upon human instruments through which that positive force for good may work. If the good is to prevail in the world of tomorrow, some human agency must be the guardian of that creative, intelligent force in civilization. That is the role of the Christian Church.

That is, the church is responsible for the character of civlization. Governments do not carry that responsibility. They only administer the civilizations that have been created. It is true that within certain narrow limits governments make alterations, but they are administrators, not creators of the constructive forces that run through the centuries. Schools have some influence on the civilization of a people, but to a large extent the character of the educational system of a nation is determined by the nature of its civilization. Some force, some organization, must be the agency which eternally seeks that ultimate good, that divine will in the civilization of all people. That is the mission of the Christian Church. It is a great responsibility, the most important in all the world through all the ages.

Mission of the Church

To fulfill this mission, the church must keep its eye on the ultimate good for all people in all lands. Its standards must be universal, its ideal, perfection. It must speak on the issues before the people, without compromise of the ultimate standards. The people and the governments may compromise, but the testimony of the church must be sounded as clearly as a ringing bell. It can not remain silent about the problems of the day without abandoning its responsibility for the character of civilization.

Great issues are before the church today as it faces the responsibility of leadership in the creative, intelligent, compassionate molding of the civlizations of the world. To meet those issues, the church must strengthen itself from within. With the most profound humility we must confess our own sins, recognize our own weaknesses, and admit how far short we are falling from the God-given purpose of our existence. Our littleness, our selfishness, our stubbornness, our lack of vision have often caused us to make of the church nothing more than just another human institution for debate or oratory or social enjoyment. At times we have even caused the church to be a destructive element in society as we have shamelessly fought bitter battles which have defamed characters and opened wide chasms in society.

Entirely too often we have been satisfied with the trivial in our activities, in our business meetings, and in our meetings for worship. When compared with our great function in civlization, frequently we have literally been "pleased with a rattle, tickled with a straw." We have "gone to seed" over one verse of the Bible or over one pet idea and lost our vision of the full gospel and of the many fundamental principles of a rich, abundant life. As a result, when we do speak on the great issues of our time our voice is not heard by many.

Finding Leaders

When we think of strengthening the church from within we naturally turn at once to its leadership, for that is a vital factor. It is self-evident that, if the church is to be responsible for the character of civilization, its leaders must come from the most able that society has to offer. As we elevate the function of the church from the trivial to its rightful place in society, a larger number of capable people will be attracted to its leadership. This, in turn, will enlarge the scope and influence of the church. Also it will be necessary to give to those leaders, who devote all their time to the church, a larger renumeration, not only to attract people of large capacity, but also to make it possible for them to take advantage of available sources of a continuing educational process in schools and conferences, and through literature. This can not be done as long as a man realizes that if he goes to the conference or buys a book, he will have to sacrifice essential food or clothing for the family. The economic factor probably plays a larger part in the choice and preparation of leadership, and consequently in the mission of the church, than we like to recognize.

For the church to be strengthened from within, we

shall have to find increased unity through diversity Variety in the forms of worship is not necessarily a weakness of the Christian church. It is one of its strongest assets when it is the result of adaptability. A forced uniformity makes the church a foreign institution to our spirits. We do not give our hearts and souls to it unless its spirit and atmosphere are in harmony with our inheritance, education, and environment.

Economics and Spiritual Life

Even the economic position of a person has a great influence on the form of worship that is intrinsic to him. Nature seems to have made man in such a way that when he is denied enough of this world's goods to satisfy his basic needs of food, clothing and shelter, his soul calls out for a more emotional form of worship. Hundreds of examples of the proof of this could be given, not only from a study of the forms of worship of the various denominations and the economic standing of their constituency, but also from within the same denomination.

The worship service that meets the essential spiritual need of the individual, that leads him to the highest appreciation of life and its significance, is the form that he should seek. In a free country, people naturally gravitate to the church that meets the basic needs of their spiritual lives. Perhaps we should do it more than we do. To do so is not a weakness; it is a sign of complete coordination.

The other day we received in the office a notice that a certain Friends' pastor had joined a church of another denomination. We have known this man, have been in his home and in his Meeting. We have liked him, but now we like him better. If his past has conditioned him for a more demonstrative religion, then he has done the noble thing by joining those with whom he will feel at home and in relative accord, rather than to have remained with the Friends, where he would have been uncomfortable—perhaps critical or even cynical—and would have made others unhappy. There are some religious groups which represent rather definite schools of thought and methods of action. The Christian church would be far stronger if there were a greater degree of freedom for people to gravitate to the group in which they find themselves at spiritual ease and comfort. On the other hand, it is a distinct disservice to the cause of Christianity for one to remain in a denominational group in which he finds himself at wide variance and becomes a source of disaffection in it.

The weakness in this tendency comes when these groupings cease to represent great schools of thought or basic environmental adaptations and become instead divisions over trivial matters, or when one group feels that it has the only, or at least the best, form of worship and adopts a superiority attitude towards the others. Such a position is the result of provincialism and ignorance of the laws of cause and effect which make us what we are. As travel and communication among the people of the world increase, this weakness will diminish. But we can aid that tendency by consciously giving attention to it. We shall then cease our efforts to impose our particular form of worship service on others, and to break away from those who have found richness in a worship that deviates from ours. We shall cease to fret about variations and find unity in our common purposes. This unity through diversity is of utmost importance for the Christian church, both in this country and in others where Christianity is a newer movement.

The church will then be stronger and in a better position to assume its responsibility for the character of the civilization of the world. It can then speak on the great issues of the day such as personal and social evils, race relations, the subjugation of minority groups, economic injustices, and world peace, so that it will not only be heard, but also be the determining factor in solving these problems, according to ultimate justice, truth, and love, and in advancing the gospel of Christ.

How We Came to Be

A Review from the Board of Missions

ON August 20, 1894 a group of representatives met at at Wilmington, Ohio, to form a basis of a closer cooperation in the wider outreaches of the various yearly meetings in their missionary work which had already been established.

This beginning of our united missionary work was neither an isolated nor unique event in the world's history. It was a part of a larger movement of the nineteenth century. A common spirit moved among the Christian churches of that time. They seem to have awakened to the fact that "in Him was life, and the life was the light of men." As in every movement, it was born with an impulse, at first plastic and amorphous, which gave life, spirit, and character to the movement. During the nineteenth century there seems to have been reborn into the Christian church the spirit of its universality, the idea that the life in Him was meant to be the light of men everywhere.

This movement has resulted in the establishment of six hundred seventy-five Mission Boards and agencies which are still in existence in the three areas of the British Isles (one hundred, fifty-six), in Continental Europe (two hundred, twenty-two), and in North America (two hundred, ninety-seven). Of this total number of six hundred, seventy-five we know the dates of the establishment of four hundred and ninety-eight.

The following table gives the number of mission boards and agencies, whose date of foundation is known, which are now in existence and were organized in each of the decades between 1800 and 1930.

1800—1809..... 2	1870—1879.....28
1810—1819..... 8	1880—1889.....65
1820—1829..... 9	1890—1899.....77
1830—1839.....14	1900—1909.....74
1840—1849.....21	1910—1919.....71
1850—1859.....16	1920—1929.....71
1860—1869.....16	

This movement reached its peak in the 1890's, the same decade in which our Board was established. It is not desirable that these agencies continue to be formed, as the continuance of multiplication would indicate a weakness rather than a strength of the movement. In fact, many of the agencies which have been formed during the last two decades have been splits, subdivisions, and minor groups which have been organized. Most of the

Boards of the larger denominations were established early in this nineteenth century movement.

THE PRELUDE

Previous to 1894 several Friends' yearly meetings had become sufficiently aware of the idea, that the life in Him was meant to be the light of men everywhere, to take steps to share that life with others beyond their own borders. New York, Indiana, and Western Yearly Meetings had sent representatives to Mexico; Iowa Yearly Meeting was represented in Jamaica; New England shared with English Friends the responsibilities in Syria and Palestine; Philadelphia and Canada had representatives in Japan; ten people had been sent by Kansas Yearly Meeting to Alaska.

During the two quinquennial conferences in 1887 and 1892 much thought was given by Friends to their responsibilities toward a Christian world. The conference of 1887 considered the question, "Is it desirable that there should be a union of the American Yearly Meetings in Foreign Mission Work?" A special topic of discussion in the conference of 1892 was, "One Board of Foreign Missions for all of the American Yearly Meetings." Following an interesting discussion, the matter was referred to a committee which recommended that the subject be taken to each yearly meeting, with a request that two corresponding members be appointed. These corresponding members were authorized to meet and organize the Board as soon as four yearly meetings adopted the proposition. That meeting was held in Wilmington, Ohio, on August 20, 1894, when the American Friends Board of Foreign Missions was formed. The primary purpose of the Board at first was to coordinate the work of the various boards by the collection and publication of statistics. In the beginning it had no administrative responsibilities. The expenditures for each of the first four years amounted to $21.16, $10.25, $13.00, and $10.00, respectively.

ADMINISTRATIVE RESPONSIBILITY BEGINS

The recommendation that Friends begin work in Cuba, when no one yearly meeting was ready to undertake that responsibility, was the occasion for the beginning of the administrative responsibilities of the Board in 1900, and of rapid changes in its functions. In order to hold property it was incorporated in 1901. The next year it became part of the Five Years Meeting which had just been organized. Soon the various yearly meetings began to turn their missionary work to the Board. These steps were completed by 1918. On October 23, 1917, the Board of Home Missions of the Five Years Meeting was organized. But ten years later Friends realized that two boards were unnecessary and that the division between home and foreign work was artificial and undesirable. Consequently, the amalgamation of the two boards, recommended by the Five Years Meeting in 1927, was completed in May, 1929.

The work of the Board has grown during the past fifty years. There have been increases and decreases, high points and low places. The trends of the Society of Friends during most of this period have been almost identical with the total trends of the Christian churches in the United States. A graph of our giving to missions follows almost the same curves of the total giving of the Protestant churches in America.

THE PICTURE TODAY

The following statistics will give some idea of the scope and complexity of the work of the Board at the time of its Fiftieth Anniversary.

WORK IN: AFRICA, CUBA, JAMAICA, MEXICO, PALESTINE, TENNESSEE, AND AMONG THE WESTERN INDIANS IN OKLAHOMA

Number of Americans under the employment of our Board	45
Number of organized congregations under care of Board	422
Number of members in those congregations	16,022
Number of national workers in these churches (Not including school teachers)	185
Number of day and boarding schools	408
Number of teachers employed in these	565
Number of pupils enrolled	26,278
Number of buildings on all fields belonging to the Board	123
Estimated total valuation	$379,876.00
Total income from these schools and churches,	$ 99,380.00

Facts pertaining to Medical Work in Africa for the year:

Total income of hospital in Africa	$ 5,691.00
Number of maternity cases in hospital	154
Number of operations	185
Number of patients	1,882
Number of dispensary calls	24,100

Total income for year ending March 31, 1944:

General Fund	$ 52,336.38
Special Fund	28,003.84
Additions to General Investment	2,021.50
Additions to Endowment Fund	1,000.00
Total	$ 83,361.72

Total Investment funds of the Board, March 31, 1944:

General Investment	$ 24,548.16
Endowment Account	63,963.20
Annuity Account	27,127.88
Trust Funds	3,407.71
Total	$119,046.95

These figures indicate part of the organization, responsibilities, and methods used by the Board to serve as the agency of the Society of Friends to be bearers of that life which is the light of men everywhere. For the fruit of the Spirit—love, joy, gentleness, goodness, faith and temperance—are universal. The Christian virtues of justice, peace, and righteousness, in personal living, in economic conditions, and in political life are for all, regardless of color, language, or geographical location.

But Delights to Endure All Things

How to endure, when all around us die
Nations and gracious cities, homes and men,
And the sweet earth is made a filthy den
Beneath whose roof black, belching vultures fly:
How to endure the darkness, when the sky
Is totally eclipsed by evil, when
Foul grinning Chaos spreads its reign again
And all good things in senseless ruin lie.

Must we be hard as stone? It wears to dust.
As stiff as oaks? But they untimely break.
As pitiless as steel? It turns to rust,
And Time from Pyramids will ruins make.
In violence, decay, starvation, need,
What can endure? Only the living Seed.

KENNETH BOULDING.

A TRIBUTE

After a lingering illness of over twelve years, B. Willis Beede was relieved of his growing infirmity on Saturday, July 29, 1944, at his home in Whittier, California, leaving his wife, Juanita Ballard Beede and their two sons, Jay Willis and Donald Farquhar, to mourn their loss.

All of Willis Beede's active life was tied up with the work of the American Friends Board of Missions. Following his regular school work he took seminary training in both Kennedy School of Missions in Hartford, Connecticut, and the San Fransisco Theological Seminary. While in school be became a candidate for service in East Africa under the Board in 1915, but he was never to realize that dream except for a brief visit to our work in East Africa because he was called to serve the Board in a wider capacity.

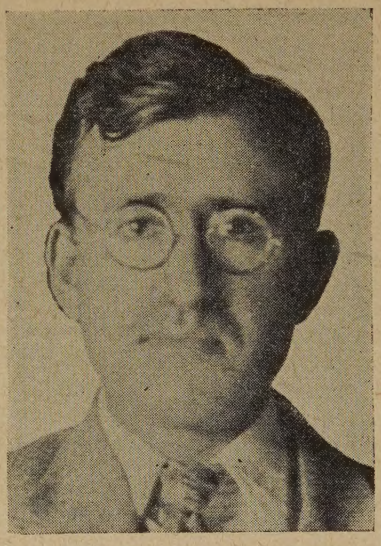
In April, 1917, he was called to serve as the Field Secretary of the Board which position he occupied for the following six years. During that time he visited widely among Friends' meetings and Yearly Meetings, carrying on an extensive educational program at a time when the American people were pouring large funds of money into the churches for all branches of its work. It was during this time that the income of the Board reached an all-time peak, over $140,000.

During this period, at the request of the Board, he went to Kenya Colony, East Africa, to visit our work there but before making this journey he was married to Juanita Ballard, daughter of Mary A. J. Ballard of Richmond, Indiana. Approximately a year was spent in this journey as they visited not only the African field, but Palestine as well.

Soon after their return, Ross A. Hadley, General Secretary of the Board, retired from the service of the Board to take up private business. In April, 1923, Willis Beede was elected General Secretary which position he held until April, 1932. However, as early as 1929 he felt the encroachment of a lingering disease and asked for a leave of absence. Friends everywhere regretted deeply the illness which was to take him out of active life at this early age. However, not finding a relief from the encroaching malady, he and his family moved to California where they undertook the care of his father's orange ranch, just outside the city of Whittier. Before leaving Richmond for this undertaking he was made honorary secretary of the American Friends Board of Missions. In California, he and Juanita, together with the boys, spent a happy life in spite of his illness. Much of the credit for this happy home is due to the incurable cheerfulness of his companion, Juanita Ballard Beede.

Two paragraphs of the resolution recorded in the minutes of the Mission Board at the time of his retirement summarizes so well the quality of service that he gave to the Board that we wish to pass them on to the readers at this time:

"In approaching the termination of the service of B. Willis Beede as its administrative Secretary, the American



B. WILLIS BEEDE

Friends Board of Missions feels that it is severing an official relationship that has been of immense value to its work and of great interest to the Kingdom of God. B. Willis Beede has been a leader with clear vision, high purpose, unquestioned devotion and with a courageous loyalty that the members of the Board have admired throughout the years.

"Therefore it is with a deep sense of loss, too deep to be expressed in words, that we look forward to the time when his official connections with us will be severed. However, we hasten to add that it is our conviction that the permanent character of his service, the sound missionary policies which he has led us to adopt, and the widespread interest in God's work which he has engendered in the hearts of Friends everywhere will rise up to pay him the eloquent tribute of successors to carry on the interests to which he has given so much of himself."

MERLE L. DAVIS.

In simple trust like theirs who heard
Beside the Syrian sea
The gracious calling of the Lord,
Let us, like them, without a word,
Rise up and follow Thee.

JOHN GREENLEAF WHITTIER.

MESSAGE FROM GERMAN FRIENDS APRIL 6, 1944

Dear Friends—all of you—everywhere:

We German Friends feel an intense desire to send you our heartfelt Easter greetings. For the very reason that men are experiencing passion and death in such dreadful measure, there lives in their tortured souls the fervent longing for resurrection, for new life. Just as outward nature follows her inner law of eternal transformation, so is it of the essence of human nature to die in order to live.

With his demand for rebirth Jesus Christ has directed us into the right way. God grant that this war may plough up our souls deeply so that the new life may spring up well and ripen. Have not the teachings of Jesus, "Remove the beam from your own eye," "Return good for evil," "Love your neighbor as yourself;" have not the exhortations of Jesus, "Let him that is without sin cast the first stone," "He who loses his life for my sake shall find it":—have not all these well-known words of nearly two thousand years ago a special and fruitful meaning for our time?

Yet they must not remain pious words, but must spring from a living faith. True faith is a confident assurance, an intuitive knowledge, a creative power which removes mountains. True faith knows that God's will shall be done, that his kingdom shall come, that his name shall be hallowed.

Whoever has this inner poise will not merely complain and lament, but in spite of everything will accept and respond to the actual situation, will stand firm wherever he may be, and rising above all the suffering will experience strength and joy in the working of God everywhere and in the assurance that only the transitory dies, and the eternal abides.

In this sense let us Friends celebrate Easter and greet one another with: "Rejoice in the Lord!"

In sincere friendship,
for the German Friends,

OLGE HALLE.
MARTHA RÖHN.

THE UNIVERSAL LANGUAGE

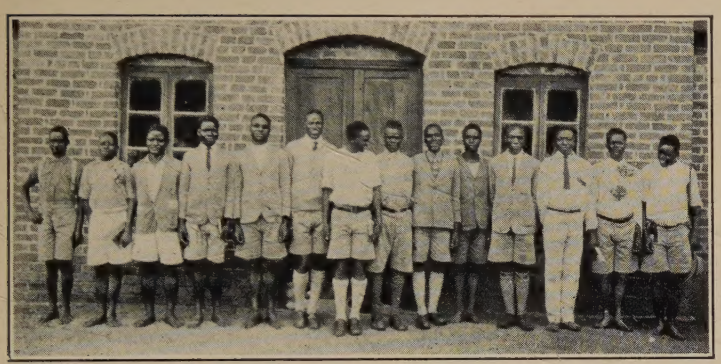
Although friction has often stood in the way of international and inter-religious cooperation in Palestine, Rolla Foley of the Quaker school at Ramallah directed a cooperative music festival held in a Jerusalem theater, using among others Arabic songs, and securing the joint participation of six hundred Jewish, Moslem and Christian children.—*Worldover Press.*

OUR SCHOOLS ABROAD

IN keeping with Friends custom of fostering education, the Board maintains an extensive educational system in the various countries. This consists of four hundred eight schools of elementary and secondary grade, employing five hundred sixty-five teachers for 26,278 pupils enrolled, producing an annual income from local sources of $87,155. Most of these are one-room schools dotting the hillsides in Africa. But a few institutions deserve special mention because of their influence in their communities. Comparative figures are given to enable the reader to have a clearer perspective of these schools. However, the atmosphere, the contribution to the total educational program of the country, and the influence on the development of Christian ideals and character can not be given in figures.

BOYS BOARDING SCHOOL

Kaimosi, Kisumu, Kenya Colony, East Africa



Manual Training Class

One hundred seventy-five boys of higher elementary grades. Special attention to manual training and agriculture in addition to regular academic subjects.

Entrance by competitive examination.

EVERETT J. KELLUM, principal

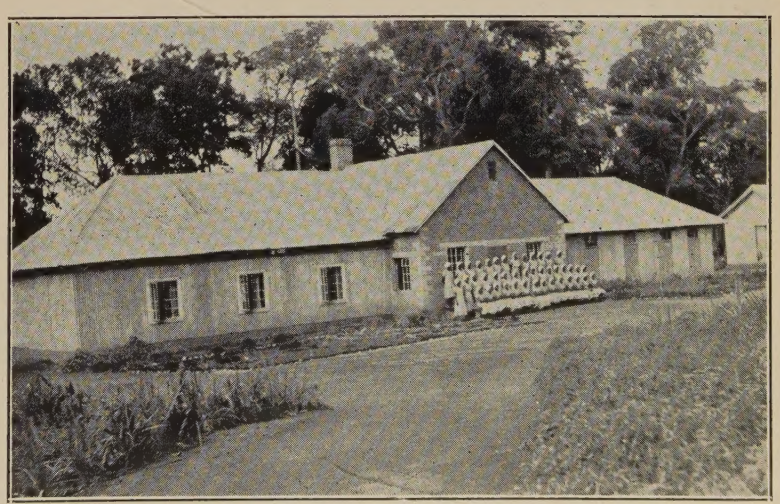
GIRLS BOARDING SCHOOL

Kaimosi, Kisumu, Kenya Colony, East Africa

Sixty-three girls of higher elementary grades. Home economics, practical agriculture, academic subjects.

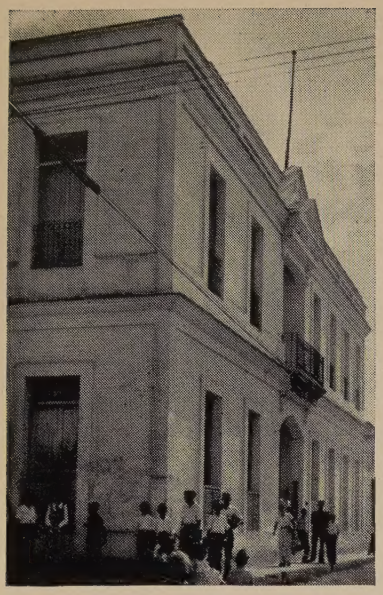
Prepares for better Christian home life.

DOROTHY S. PITMAN, principal



Girls Dormitory

In addition in Africa we have three hundred eighty-one elementary and sub-elementary schools with 24,520 pupils enrolled.



Holguin Friends School

COLEGIO "LOS AMIGOS"

Holguin, Oriente, Cuba

FOUNDED 1902

Oldest incorporated private school in the province. Largest Friends school under the supervison of the American Friends Board of Missions.

Friends Central Elementary and Secondary School. Officially recognized for the preparation of pupils for the University of Havana.

Pupils enrolled, three hundred forty-four. Staff of seventeen. Needs additional class room to care for growing enrollment.

All high school teachers have their Doctor's Degrees from the National University.

DR. RAMON MORELL AGRAMONTE, director

FRIENDS SCHOOL

Banes, Oriente, Cuba

Elementary and secondary School. Pupils enrolled, two hundred forty-six. Seventeen teachers.

Beginning with the fall of 1944 the school will have a new building costing more than $30,000, constructed under the initiative of President Batista, a former pupil.

DR. MIGUEL A. TAMAYO, director

Dr. Miguel A. Tamayo and wife

Puerto Padre Church and School

FRIENDS SCHOOL

Puerto Padre, Oriente, Cuba

Officially recognized elementary school, preparing for secondary work.

Pupils enrolled, eighty-five. Four teachers employed.

EMMA P. MARTINEZ, principal

Friends also have smaller elementary schools in Gibara and Velasco.

Boys Dormitory, Happy Grove School

HAPPY GROVE SCHOOL

Hectors River, Jamaica, B. W. I.

Government recognized, secondary boarding school, giving to the people of the West Indies the religious and educational ideas of the Quakers.

Sixty-eight pupils enrolled. Three dormitories.

In urgent need of class room building.

KENNETH B. M. CROOKS, headmaster

FRIENDS EDUCATIONAL COUNCIL, LTD.

Highgate, Jamaica, B. W. I.

A consolidated institution of five schools, emphasizing vocational training in the arts and crafts for boys and girls.

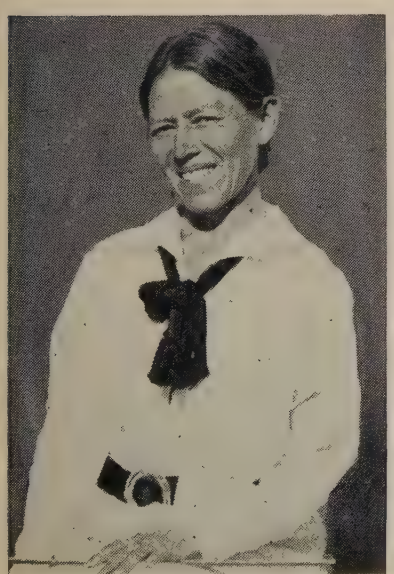
Ninety-three acres for buildings and agricultural development. Endowment over $100,000.

Approximately one hundred pupils enrolled.

HARRY A. WELLONS, principal

Clermont, Headquarters of Friends Educational Council, Ltd.

In addition to these two institutions in Jamaica, Friends have six elementary schools whose teachers are paid by the Jamaican government.



FRIENDS ELEMENTARY SCHOOL

Matehuala, S. L. P., Mexico

Our only school in Mexico at present. Entirely self-supporting through necessity of government regulations, and by the tireless efforts of Srta. Maria Castillo who has been principal for many years.

One hundred sixty pupils enrolled.

SRTA. MARIA CASTILLO, principal

Kindergarten and class room building

FRIENDS GIRLS SCHOOL

Ramallah, Palestine

A central elementary and secondary school for both boarding and day pupils preparing for the universities of the Near East, and for the London examinations.

Enrolled, two hundred twenty-four pupils. Three buildings. Total income from school, July, 1942 to July, 1943, $20,664.

Emphasizes home economics and music.

VICTORIA HANNUSH, principal

FRIENDS BOYS SCHOOL

Ramallah, Palestine

A central elementary and secondary school for boarding and day pupils preparing for the universities and the London examinations.

Two hundred ninety-seven pupils. Four buildings.

Total income of school, from July, 1942 to July, 1943, $32,775.

New auditorium and class room building.

A. WILLARD JONES, principal

Grant Hall

"Perhaps the most valuable result of all education is the ability to make yourself do the thing you have to do, when it ought to be done, whether you like it or not; it is the first lesson that ought to be learned; and however early a man's training begins, it is probably the last lesson that he learns thoroughly."

THOMAS HENRY HUXLEY.

"Education is the instruction of the intellect in the laws of Nature, under which name I include not merely things and their forces, but men and their ways; and the fashioning of the affections and of the will into an earnest and loving desire to move in harmony with those laws."

THOMAS HENRY HUXLEY.

"Nothing in education is so astonishing as the amount of ignorance it accumulates in the form of inert facts."

"Those who seek education in the paths of duty are always deceived by the illusion that power in the hands of friends is an advantage to them."

HENRY BROOKS ADAMS.

"Life is not a merely pleasant affair, or a continual satisfaction of personal interests. There must be such continual exercise of effort in the performance of tasks as to form the habit of dealing with the real labors of life. Anything else eats out the fiber of character and leaves a wishy-washy, colorless being; a state of moral dependence, with continual demand for amusement and distraction."

JOHN DEWEY.

" 'Tis education forms the common mind:
Just as the twig is bent the tree's inclined."

ALEXANDER POPE.

"Slavery is but half abolished, emacipation is but half completed, while millions of freemen with votes in their hands are left without education. Justice to them, the welfare of the States in which they live, the safety of the whole Republic, the dignity of the elective franchise, all alike demand that the still remaining bonds of ignorance shall be unloosed and broken, and the minds as well as the bodies of the emancipated go free."—ROBERT CHARLES WINTHROP, Yorktown Oration.

FOR FRIENDLY ACTION

A WORKERS' PAGE OF SUGGESTIONS

Missionary Education in Local Meeting

THE best program, conference, yearly or quarterly meeting session is worth the cost only when it becomes known, understood, and is contributed to by individuals and groups in the local church setting. If the missionary education program does not "go over" in the local meeting, it may as well not be projected at all, for the success or failure of the whole enterprise is determined by the response of an enlightened, enthused, cooperating local church. There, after all, the crops are all harvested, the effective praying is done, the recruits are found and enlisted, and the streams of life-giving material support emerge "for the healing of the nations."

The local meeting is much like the picture of the "New Jerusalem"—four-sided and having three gates—methods of approach—on each side. These gates may represent various ways and instrumentalities for projecting, into the life and thought of the local group, the educational program of missions. In every local church and its subordinate organizations, a few key persons are either open channels or "dead-end streets" when any effort is made to enlist the interest and cooperation of the church in any project.

THE PASTOR'S GATE

If there is a pastor who is either indifferent or antagonistic to the missionary enterprise, one of the most important "gates" is thereby closed, and all other avenues of approach suffer the restriction imposed by the minister's negative attitude. Conversely, no other single agency posseses so great a potential force in the educational process for world service as a pastor thoroughly dedicated to the world mission of the Church and its gospel of good news! When the missionary program has captured the pastor, it has gone a long way toward enlisting the Church. An intelligent ministry constructed upon the background of a whole world, a total humanity, and a universal gospel, presenting illustrations for general messages from the structure and literature of missions, finds its way into many indifferent and closed minds when "special sermons" fail. Effective missionary preaching and teaching are not so much by way of argument as by wholesome illustration and generous spirit.

The superintendent and teachers in the Bible School occupy positions little, if any, short of the pastor in point of significance for the cause of missions. While a noncooperative minister does handicap their sense of freedom, yet they do represent "gates" in which they can do fairly independent service. The Superintendent can, out of his own attitude, and with available helps, create an atmosphere of welcome and receptivity for any presentation of missionary interest. Moreover, the Bible School is, in theory at least, the teaching agency of the church. As a rule, the most impressionable part of the entire local group is in the School. Presumably devoted to Christian Education, the school should be a natural field for the most constructive work in missionary education and response. A five-minute talk once a month by adults, to and for adults, with no particular point or continuity, and no appeal for any sort of action by the group, is scarcely worthy of being called missionary education. Classes of children and young people can dramatize various items of human interest relative to missions, and greatly enrich their own spiritual outlook, and usually instruct and enthuse adults as well. Book reviews are of doubtful value, unless done by experts in the reviewing art; but general reading of missionary literature is of primary importance. A reading club in the church or school, with recognition for good reading done, is suggestive of good results.

TEACHERS

The missionary education program *must* get over to the teachers, or it bogs down at the point of its greatest possibilities. There are few lessons set for class study where no missionary interpretation is possible. Good illustrations in teaching, as in preaching, clinch the truth which, in the abstract, is so often illusive. Alert teachers will find a wealth of best side-lights in missionary literature. The educational program brings to the teachers a wealth of up-to-date materials for class activities and study: literature for all age groups, dramatizations, field studies, maps and charts, captivating biographies, and a store of good stories. The teacher's "gate" is one of the most beautiful and fruitful of all.

The Missionary Society continues to be the primary agency for promoting the cause among women. Its possibilities are well-nigh limitless, and its ability to hold its constituency is surprising. All too frequently, however, the Women's Missionary Society degenerates into a sort of general club. Often it amalgamates with the Ladies Aid, devoted to purely local needs, commendable enough, but the chief emphasis being on an excellent meal, and a nice time. All too often there is little interest in the review of the study book which no one but the reviewer has read, and who laboriously and tiresomely wades through the material, being forced many times to read long, undigested portions. Missionary societies will do well to return to their primary function of understanding world evangelization, studying their materials as though searching for detailed information concerning a new inheritance personally possessed. If it is a hospital, a school, a church, or a social experiment in some field under review, make it the society's own investment. If it is a missionary family, they should become as one of the society's own, who have gone away to work on behalf of this particular group. Then the missionary education program is functioning, as a living reality—not as an irksome imposition from some impersonal board or office!

THE MISSIONARY COMMITTEE

The Monthly Meeting's Missionary Committee is another of the "gates" leading into the meeting's mind and life. This gate is too often locked and useless because of its being composed only of women who are also in the Misisonary Society, and who see nothing to do in addition to the Society's program. The committee should be the active link between the society and the meeting; sharing the best things in the society's findings with the monthly meeting; acting as a missionary publicity agent on every open occasion; interpreting the Board's program and needs to the meeting. They should sponsor various missionary activities in young people's groups, Bible School and general programs; encouraging inactive ministers to greater endeavor for the cause; supplying helpful literature; taking subscriptions to missionary magazines; keeping a record of all the happenings of missionary interest in any part of the meeting to be used for general publicity and annual reports! This committee might well sponsor and manage a traveling library, working out various plans for popularizing missionary literature. Then, as the grand climax of the educational program, the committee should be the agency promoting increased financial support from the whole local field to the Mission Board. They should appeal to the finance committee and monthly meeting for generous budget support for missions, or for a definite program of special solicitation for adequate direct giving.

MILO S. HINCKLE.

Can We Get Rid of War?

Application of the Friends Peace Testimony

By Samuel R. Levering

FRIENDS peace testimony is basically a spiritual relationship between the individual and God. Each must "do the right as God gives him to see the right." Individual Friends differ on participation in war and on methods of building a peaceful world, but they are united in their profound conviction that war is evil and must be eliminated.

Philip Jacob has contributed the first article in this series on "Application of the Friends Peace Testimony." As a fellow personal pacifist and worker for world peace, I agree with much that he said, but I also differ fundamentally on certain points. In applying the Friends peace testimony, a basic test should be, "Does this application make the maximum contribution to eliminating war?" Here lies my main difference with Philip Jacob. He outlines a political program which he feels is consistent with Friends' historic peace testimony, but which I think will be ineffective in the elimination of war. I propose a political program which I feel will contribute most to ridding the world of war and which, in my opinion, is equally consistent with Friends' historic position.

WHAT POLITICAL PROGRAM?

Specifically, Philip Jacob's political program for the United States consists of non-intervention, "refusal to take any part in world organization or international government which provides for the coercion of nations either within or outside of the organization," reduction of armaments, participation in specific functional agencies such as UNRRA and ILO, and return to the Monroe Doctrine under which "the United States would not permit intervention in the American Republics, and on the other hand would itself not interfere in other countries."

Any world organization now possible will very likely contain some provision for the use of coercion. If it should not, then the nations' mad scramble for "security" through individual armament, alliances, and balance of power again would dominate international relations. Philip Jacob's political program would result in returning to the policy of isolation and world anarchy which the United States followed after World War I. I suggest that, as at that time, it would be a direct route to another World War. However well such a program might have worked one hundred years ago, isolation no longer is possible. In a real sense, peace is now indivisible.

This is the second article in a series which began in the previous issue and will continue in four more issues.

EDITOR.

Philip Jacob also implies that the elimination of the political institution of war is coextensive with the "achievement of peace within the human heart." I think it important that we make a clear distinction between the two. The job of eliminating the evil of war is only a part of the eternal work of the Christian—to build the Kingdom of God in the hearts of men. The elimination of other evils, now largely gone, such as slavery, feuding, and dueling were other parts. In fact, the hardest and longest part of ridding the world of war is now, happily, behind us. Read your Old Testament to find how many clans, tribes, and nations continually fought against each other in Palestine, a country about the size of Vermont! The history of the human race is the history of the elimination of war by the enlargement of areas in which people live in political peace among themselves; that is, where courts instead of the sword settle disputes. Today men in vast territories of the earth's surface, be they Christian or non-Christian, Hindu, Japanese, or American, customarily live in political peace among themselves.

CAN WAR BE ELIMINATED?

Yes, the political institution of war can be completely eliminated. It has been reduced within great areas of the globe. Has sin or selfishness, will to power, fear, or poverty been eliminated within these areas? Unfortunately, no, although wider acceptance of Jesus' message, and greater understanding of God's laws have reduced their effects. These causes of disputes and discontent are causes of war *only* if war is an accepted political method of dealing with them. A fundamental change is that each of these areas which customarily has peace within its borders *had* many independent bickering warring sovereignties, and now *has* one common government. Government provides orderly peaceful means to settle disputes and make changes decreasing discontent, and is thus an effective substitute for personal violence and war. History abundantly proves that mankind of all races, nations, and groups sooner or later chooses government as a substitute for war.

The world has progressed from a condition where thousands of largely independent sovereignties — families, clans, tribes, feudal groups—were more or less constantly at war with each other, to perhaps sixty largely independent nations now customarily having internal peace but frequently at war with each other. Of the sixty only six or seven can wage a major modern war. Just as smaller units have joined under common government and eliminated war between them, so the sixty—particularly including the six or seven—must now join under federal world government. How foolish mankind would be to fail to extend this process of expanding the area of government to the relatively few remaining nations! Government is now the primary means by which the world can be rid of this diabolical curse of international war. In opposing this process of expanding the area in which law supplants the unrestricted use of violence, one would be in danger of becoming a stumbling block to the further elimination of war.

TOWARD THE GOAL

Each nation must agree to give up its sovereign "right" to attack other nations. Each must agree to assist any nation attacked in violation of this agreement. Each should agree to mutual limitation, reduction, and international inspection of its armaments. Each should agree to refrain from actions affecting the welfare of other nations, such as raising tariffs, without at least submitting the matter for free discussion by the world assembly. Each should agree to submit all disputes for decision by a world court, and to abide by the decisions. A legislative body must be established to make and change laws. An executive must carry out the laws. Control over armed force should be progressively transferred from individual nations to the world government. All nations should participate in agencies such as UNRRA and ILO operating to meet human needs or promote general welfare through improvement in health, economic conditions, etc.

The eventual goal is a world government much like that of the United States, except that present nations would have more control over local affairs than the states of the United States now have. There would be no national armed forces, no barriers against free movement of goods and people, common citizenship, guarantee of the basic human freedoms, direct popu-

lar election of legislators, and world laws applying directly to individuals.

FRIENDS AND WORLD GOVERNMENT

Friends agree that it will be impossible and would be impractical to try to obtain the ideal goal immediately. Can or should we, consistent with our peace testimony, support the possible immediate steps leading toward the goal? I suggest that we should decide, on the basis of facts, whether such support or opposition makes war more or less likely. The chief road to elimination of war, as I have outlined, lies through substitution of government for war. In the intermediate steps, world government will rest partially on force, as do all governments. Can we as Friends, and I as a pacifist, support the establishment and use of such a world government? I answer, Yes. Otherwise we are supporting the present international anarchy under which war is certain, the use of force is greater, and the coming of peace is more delayed, than under even the first halting, imperfect steps toward world government. Does such support compromise my pacifist position? No. I remain firm in my adherence to Jesus' way of love and non-violence, and recommend it to my country as the surest and most rapid road to peace. I will not participate in killing my fellowman, under any conditions or auspices. But this does not release me from responsibility to help my country to make the better choice of participation in a world government even though it provides for the use of force, instead of choosing the worse alternative of returning to isolation and world anarchy. We cannot solve the problem of international force by ignoring its existence. The choice for our nation is not between force and no force. Force is present and will be for some time. The immediate choice is whether or not we shall take steps to bring this force and its use under law and to substitute government for force as the accepted political method of settling disputes and making changes between and among nations. I have no doubt as to which is the better choice. If perfectionism, opposing steps forward because they fall short of the ultimate goal, supports a return to isolation and anarchy, then, regardless of the purity of its motives, it must share in the responsibility for the wars which will certainly follow.

Some sort of world organization or world government is coming, probably very soon, certainly eventually. The tendency, after a world conflict, will be to base the organization too much on force, and to make it the instrument of the powerful victor nations. Even at worst, however, reliance on force, and selfish imperialism within a world organization are not likely to be as bad as under world anarchy. Yet if this attempt at world government is to achieve much success it must rest chiefly on consent and justice for all. Friends can make a real contribution, too likely to be neglected by those in authority, by stressing this point. We should help to build the principles of equality and equal concern for the welfare of all into the world government, not wash our hands of it because it contains provisions for coercion.

Success of a world government will depend also on policies and actions of nations composing it, particularly as long as the nations retain control over policies affecting the welfare of other nations, such as tariffs, immigration, or colonies. Here Friends have the obligation to strive to put Christian principles into national action. To the extent that such efforts are successful, they build for peace whether or not there is a world government. However under the constant expectation of war, characteristic of international anarchy, they are likely to achieve much less success. I have space only to mention a few areas where Friends should work, and are working through The Friends Committee on National Legislation. One is world organization. A second is relief and reconstruction abroad. A third is immigration and naturalization, including providing asylum for refugees. A fourth is treatment of our Japanese-Americans. Another is relations with black, brown, and yellow races. A sixth is trade and tariff policies. Another is prevention of depressions. An eighth is the problem of conscription, militarization, and the rights of conscience.

TOWARD A WARLESS WORLD

I agree with Philip Jacob that building the love of God and love for one's fellowmen into the hearts of men is necessary for durable peace. It is only because this is now widespread that there is reasonable hope that the political institution of war can soon be eliminated. Building Christian character is a vital continuing task for Friends.

In conclusion, I repeat that a basic test of the validity of the application of the Friends peace testimony should be, "Does this make the maximum contribution to eliminating war?" Study of history convinces me that war, a political institution, will be further eliminated by substitution of another political institution, government. Therefore I shall not only continue my pacifist witness to the power of Divine Love, and continue working at building Christian character and at getting Christian principles accepted as national policies, but I shall support the establishment and use of world government, and shall strive to make that, too, truly Christian.

PASTOR'S SHORT COURSE

When Indiana Yearly Meeting ministers and their wives think of summer, they think naturally of Pastor's Short Course at Quaker Haven.

A visiting minister of another denomination once received a letter addressed to him on Dewart Lake in care of "Quaker *Heaven*." We who had the privilege of participating in this conference feel that the address was not too far wrong. When friends (especially Friends) meet together on a common basis of fellowship, study, and devotion, in such a beauty spot as Dewart Lake, Indiana, heaven is not far away for God is near.

Pastor's Short Course began with dinner, Monday noon, July 3, and lasted through breakfast the following Friday. In spite of gasoline shortage and other difficulties in travel, there was a record attendance throughout.

Our day began with breakfast devotions lead by minister's wives. Our mornings were given over to study and discussion, afternoons to recreation, and evenings to worship or lectures. Outstanding among our studies was the course in the Book of Acts lead by Furnas Trueblood. Jesse Stanfield, Milton Hadley, and Errol Elliott led our thoughts in the three-day series on "The Church, its Growth and Mission." Charles Thomas and Chase Conover brought us latest news on Young Friends Activities and Civilian Public Service projects. In regard to our practical pastoral duties, Murray Kenworthy, Executive Secretary of Indiana Yearly Meeting, inspired us with his address, "The Pastor, a Model of Christian Living" and the discussion on, "The Status of the Pastor in the Work of the Local Meeting." Murvel Garner of Earlham gave us an enlightening address on the effects of alcohol.

One of the things any minister misses is the opportunity to hear good sermons. But we had the inspiration of two good sermons—one by Norval Webb, the other by Errol Elliott.

Hymn singing will mean more to us after attending Lillian Chant's daily half-hour on hymn appreciation, for not only did we sing with a purpose, but we also learned the stories back of several of our well-loved hymns.

Though not on the program, many thanks are due our good friends, Aaron and Inez Napier, for their untiring efforts on our behalf as they managed so efficiently the supplying of our physical needs—our appreciation always for their keen interest.

The "holy of holies" of any conference at Quaker Haven is the vesper hour when we meet on Vesper Hill overlooking the lake and, listening to the evening serenade of the birds, looking at

the picture God has painted on His western canvas, and surrounded by the tall trees, God speaks to each soul.

No account of Pastor's Short Course could be complete without mentioning the fellowship. Our friendships are so often neglected in the hurry of "more important" things. Here, as we renew old friendships and make new ones, we are strengthened in our common purpose for the Kingdom of God. As we play, eat and sleep, we find strength for service.

Quaker Haven conference is over. But we pastors of Indiana Yearly Meeting can look back upon this "heaven" and, looking back at the inspiration that was ours, we can go forward, renewed in hope and spirit for we have come with our Master "into a desert place and rested awhile."

RACHEL A. OSBORN.

Detroit, Michigan.

NEW DISCIPLINE DRAFT READY

The third draft of the proposed new Discipline is now ready. Copies may be ordered through the Five Years Meeting, 101 South Eighth Street, Richmond, Indiana, at twenty-five cents each. Yearly Meeting sessions will be a good time at which to make distribution of them.

Parts of the present Discipline which will appear in the final copy as, and if, adopted by the Five Years Meeting are not included in this draft, in order to save expense of printing. The two documents to be included are: *Declaration of the Faith Issued by the Richmond Conference in 1887*, and the *Extract from George Fox's Letter to the Governor of Barbadoes, 1671.* Friends generally have these documents available and should consider them as a regular part of the proposed Discipline.

CONTRIBUTORS

KENNETH BOULDING—Professor, Iowa University, Ames, Iowa.

MERLE L. DAVIS — Administrative Secretary of the American Friends Board of Missions, Richmond, Indiana.

GERHARD FRIEDRICH—Professor, Guilford College, North Carolina.

MILO S. HINCKLE—Minister, Friends Meeting, Plainfield, Indiana.

SAMUEL R. LEVERING — Chairman of the Peace and Friends Service Committee of North Carolina Yearly Meeting, Ararat, Virginia.

STIRLING NELSON — Executive Clerk, Canada Yearly Meeting, Niagara Falls, Ontario, Canada.

GLIMPSE OF CANADA YEARLY MEETING

BY STIRLING NELSON

Responsibility of Friends to their various Meetings, seemed to be the theme of the sessions of Canada Yearly Meeting, held at Pickering College, Newmarket, Ontario, June 28—July 2.

Alexander Purdy delivered an inspirational address to the Yearly Meeting. Worship periods were inspired and led by the Spirit. Friends expressed themselves on the thoughts: "What does the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God," and upon the need for men to so live that their lives make it easier for others to believe in God. Meetings for worship brought forth many expressions of heartfelt gratitude because of the fact that all Canadian Yearly Meetings were meeting together in joint and alternate sessions. A spirit of love and unity was much in evidence throughout the entire Yearly Meeting sessions. First-day morning Meeting for Worship was held in Newmarket Meetinghouse and First-day afternoon Meeting at Yonge Street Meetinghouse (Conservative). Both Meetings were well attended by all Friends.

Another feature of our sessions was the fact that the Young Friends Yearly Meeting, which constitutes all Young Friends in Canada, held one of their sessions before the Senior Yearly Meetings and presented their Epistle addressed to Young Friends everywhere.

IMPORTANT CALL TO CANADIAN FRIENDS

We have had two rather surprising trusts handed over to us—the one to Montreal Friends by the Canadian Government which has asked them to take in hand the founding and operating of a hostel for Japanese-Canadians in Montreal; the other even more surprising, the expenditure of a half-a-million dollars annually towards the financing of the Canadian Contingent of the Friends' Ambulance Unit in China, this money being placed in our hands by the "Chinese War Relief." These people turned to us with confidence for aid in carrying out work they wanted done, but more than this we should feel, I think, that each of these things *is a trust from God.*

The Chinese work has been in the hearts of many Canadian Friends for a long time. The question of financing such a project was rather appalling to such a small group—however it was finally decided to go forward with what we felt to be right for us to do. The surprising response to our appeal to Chinese War Relief for financial aid seems to set the seal of Divine approval on our plan. But it does not mean that our own money is not needed. The Chinese funds are to be spent for Canadian F.A.U. members. But there are large expenses involved in organizing and building up the Contingent, in transportation and equipment and training; this need is immediate and it must be met by Canadian Friends.

God has entrusted us with this work for Him. To carry it out is not only our duty, it is our highest privilege. What it needs in secretarial work, in travel, in other service, and it needs much, we must be ready to finance—for the project cannot go on without it. Having put our hand to the plough we must not turn back. — *The Canadian Friend.*

ADMINISTRATION BACKS WHISKY OVER FOOD

BY DR. J. RAYMOND SCHMIDT

General Superintendent, National Civic League

Washington, D.C. — Whisky wins at the cost of the war effort. Tires and food may run low, but whisky stocks must be replenished for the enrichment of the distillers and their stockholders. That is the purport of the announcement on June 20, when Donald M. Nelson, chairman of the War Production Board, informed the distillers that their plants would not be needed during the month of August for the manufacture of *industrial* alcohol.

The announcement came as a total surprise in view of Mr. Nelson's opposition to granting such a holiday as expressed on more than one occasion in testimony before the Senate Judiciary Subcommittee, of which Senator Pat McCarran is chairman. This will be the first interruption of the government contract under which the distilleries have been producing industrial alcohol since October, 1942.

Wet newspapers are jubilant over Mr. Nelson's decision. They point out that one month of distilling may produce "something more than fifty million gallons of blended whisky running between eighty and ninety proof." Of course, nothing is said about the vital grains such as wheat, rye and barley, that will thus be diverted from food purposes for both humans and animals. It is generally admitted that corn will not be available because of the order of WFA forbidding the sale of corn in the "Midwest Corn Belt" except to the Commodity Credit Corporation. Presumably the corn has been reserved for live-stock feeding to prevent a possible meat shortage.

Immortality is the glorious discovery of Christianity.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

EXCERPTS FROM FRUITS OF SOLITUDE

By William Penn 1644—1718

* * * *

And until we are persuaded to stop, and step a little aside, out of the noisy crowd and encumbering hurry of the world, and calmly take a prospect of things, it will be impossible we should be able to make a right judgment of ourselves, . . . but after we have made the just reckonings which retirement will help us to, we shall begin to think the world in great measure mad.

* * * *

It is a reproach to religion and government, to suffer so much poverty and excess.

* * * *

Frugality is good, if liberality be joined with it. The first is leaving off superfluous expenses; the last bestowing them to the benefit of others that need. The first without the last becomes covetousness; the last without the first begins prodigality. Both together make an excellent temper.

* * * *

To this (temperance) a spare diet contributes much. Eat therefore to live, and do not live to eat. That is like a man, but this below a beast.

Neither urge another to that thou wouldst be unwilling to do thyself; nor do thyself what looks to be unseemly, and intemperate in another.

* * * *

If thou incline to marry, then marry your inclination rather than your interest; I mean what you love, rather than what is rich. But love for virtue, temper, education, and person, before wealth and quality, and be sure that you are loved again.

* * * *

Cast up your incomes and live on half —if you can, one-third—reserving the rest for casualities, charities, portions.

* * * *

Every estate has its snare: youth and middle age, pleasure and ambition; old age, avarice, remember, I tell you, that man is a slave where either prevails.

* * * *

Have but few books, but let them be well chosen and well read, whether of religious or civil subjects.

Keep close to the meetings of God's people; wait diligently at them, to feel the heavenly light in your hearts. Be natural; love one another; and remember, that to be void of natural affection is a mark of apostacy set by the Apostle.

* * * *

Live as near as you can (in families), visit often, correspond oftener, and communicate with kind hearts to one another, in proportion to what the Lord gives you; and do not be close, or hoard up from one another.

* * * *

For much knowledge brings sorrow, and much doings more. Therefore know God, know yourselves; love home, know your own business and mind it, and you have more time and peace than your neighbors.

* * * *

Nor can we fall below the arms of God how low soever it be we fall.

* * * *

Would to God:

We should mind piety more than controversy, and exercise love and compassion, instead of censuring and persecuting one another in any manner whatsoever.

Book Review

Fifty Years of Service is a seventy-five page booklet prepared especially to furnish information to aid meetings in the commemoration of the Fiftieth Anniversary of the formation of the Mission Board. It contains: a statement of the emphasis for today; the addresses given in Richmond, Indiana, on the occasion of the Board's commemorative service on April 19, 1944; a chapter of data on the organization of the Board; a chapter on each field giving a brief description of the country and a brief historical sketch. Price 25 cents. Order from the American Friends Board of Missions, Richmond, Indiana.

The booklet, *Friends in Palestine*, written by Christina H. Jones, contains ninety pages of interesting information of the growth and development of the work of Friends in the Holy Land. It includes the following six chapters: Introduction to Palestine; People and Religion; Friends in Palestine; The Arab-Jewish Question; Facing the Future; List of workers. It is well illustrated with twenty-six pictures. This is the basic missionary study book for this year. Price 25 cents. Order from the American Friends Board of Missions, Richmond, Indiana.

THE RADIANT LIFE

The Macmillan Company, 154 pp., $2.00

Companion volume to *New Eyes for Invisibles*

By RUFUS M. JONES

Is it possible for us to live radiantly and serenely in times like these? Rufus Jones is convinced that it is. In this volume of short religious essays, he tells how the radiant spirit can be cultivated. Here he sets forth the principle of calm and power which enables us to live triumphantly, with inward peace amid the stern conditions of life. He shows us how we can learn to live in the present with hope and anticipation, and at the same time to build within ourselves the strength to take up the task of rebuilding the future world on a diviner pattern.

Contained in this volume is the author's Harvard Ingersoll Lecture on Immortality which deals vividly with important persons in history who have lived under the spell of immortality.

IN SEARCH OF MATURITY

By FRITZ KUNKEL, MD.

Scribner, N. Y., 292 pp., $2.75

The author, who is at home both in the field of religion and of depth-psychology, has worked out a synthesis of the two in this study of personal problems and the task of becoming a mature person. In the preface the author suggests that the book "is based on more than twenty years of psychotherapeutic work. It is not written, however, for experts in psychology; it is addressed to everyone puzzled by his own problems and confused by the riddles of the contemporary world. It attempts to describe and to explain the deviations of individuals and groups alike, and to chart the way out."

The book shows psychologically how a person goes wrong. It finds evil in the egocentric kind of life. The good life is where the ego has been unseated, and the real self (the we-consciousness, which is also a God-consciousness) comes to the place of central control in the individual. Only the personality thus integrated can be happy and contribute creatively to society.

The book is obviously written for the common man who wants to discover the resources of psychology and religion for the achieving of abundant living. The last section of the book contains many practical suggestions, principles and methods, such as confessional meditation. It should prove especially helpful for pastors and others who counsel with adults who have not yet become "mature."

JAMES R. FURBAY.

QUAKERDOM · AT · LARGE

Elin Wagner, a Swedish Friend and noted authoress, has been chosen as a member of the Swedish Academy (Swenska Akademien). She is the second woman member the Academy has had.

* * * *

Dr. Clyde A. Milner completed ten years as president of Guilford College on July 14. He went to Guilford in 1930 as dean and professor of psychology and philosophy. The College has shown a marked growth during his administration.

* * * *

A cable has been received from James Vail requesting AFSC to halt shipments of milk but to send one hundred thousand dollars worth of quinine and atabrine during the current two-months period. Milk will be available in India from other unspecified sources. The same cable reported that the lot of government evaporated milk, about which we had been worried, had arrived in uniformly good condition.

* * * *

Just after a bulletin has gone to press announcing that the AFSC had received permission to purchase twenty-five thousand dollars worth of food in Portugal to be shipped into France, a second permission was granted the Committee by the American government—to spend one hundred thousand dollars to purchase food in Switzerland to be shipped into France for distribution by Secours Quaker, the relief agency administered by French Friends.

* * * *

The Institute of International Relations at Seattle had its test of the peace testimony and method. A group of persons, apparently Communists, heckled and disturbed one session, then finally broke up another session completely. In the meantime, however, one of them was permitted to go to the platform and offer his ideas to the assembly. Members of the Institute resolved to take the disturbance with calmness and nonresistance. Periods of silence marked the response of the group. Instead of the attitude of resistance, Friends of Seattle are asking what responsibility they may have for the unrest that creates these groups and centers of disturbance.

* * * *

A detailed report has been received recently from "Secours Quaker," French relief agency which took over American Friends Service Committee work when the latter had to leave France. Clothing sent from America is being distributed. Here is an excerpt from one of their stories:

"Each girl, in turn, according to age, came up, and she was given a dress, a petticoat and panties. All these little orphan-girls were delighted to own such pretty things: and each time a dress was unfolded to see the size, one would hear: 'How pretty,' 'I'd like this one,' 'This one would just suit me,' etc. After the clothes were distributed the sisters asked me to say a few words to the little girls. So, I asked them to be careful of their new dresses because some of them had been given by other little girls like them from another country, girls who had given either their own clothes or their savings to buy enough clothing."

John Judkyn also writes from England that American Clothing bales have arrived in good condition.

NEWS OF OUR MEETINGS

Glenn Reece, superintendent of Western Yearly Meeting, visited Paoli Meeting recently. Stacey Wesner, pastor of Paoli Meeting, has resigned and has accepted a call to New London, Indiana. He and his family will move on September first.

* * * *

Amesbury Meeting, Masaschusetts, home of John Greenleaf Whittier, used the radio for a part of their meeting for worship recently. Out of the silence preceding it, they heard the message of Rufus M. Jones, speaking at St. Paul's Cathedral in Boston. James Wild is minister of the Meeting.

* * * *

Albert L. Copeland, minister of the Friends Meeting at Knightstown, Indiana Yearly Meeting, has been invited by Iowa Yearly Meeting to give the devotional addresses in the annual meeting of that body this August. For several years Albert Copeland was presiding clerk of Western Yearly Meeting.

* * * *

Fairfield Quarterly Meeting, Wilmington Yearly Meeting, was well attended at Leesburg, Ohio, July 28 and 29. Garnet January, Highland pastor, was the invited speaker for Saturday morning. State of Society reports were encouraging. The Treasurer's report showed increased receipts and Yearly Meeting quota overpaid by fifty dollars. Twenty-one children were in attendance at the Junior Quarterly Meeting. Representatives were appointed to attend the Fellowship Session of General Conference Friends at Waynesville, Ohio, August 12. Interest was also manifest for a home for worthy Friends and a committee was appointed to consider this proposal.

FRIENDS CENTER, SEATTLE

Irene Pickard of England, Geneva, and Washington, D.C. led a two-day Seminar at Seattle Friends' Center July 10 and 11, during which the group considered "The Nature and Laws of our Spiritual Life."

About twenty Friends gathered in the Main Room of the Center for morning and afternoon sessions. The fresh, blue wallpaper, new yellow curtains, and many flowers formed a quiet background in which Friends could easily turn their minds to the greater truths of life, as Irene Pickard led them to consider what is going on in spiritual realms around the world, and on to personal relationship with the Eternal, and prayer as communion with God.

The group was no ordinary one, most had read and digested the books of Gerald Heard and Fritz Kunkel, and evidently tried to apply in their own lives the suggestions given for drawing closer to the Heavenly Father.

Between sessions a box luncheon gave the new Secretary of the Center, Eleanor W. Taber, opportunity to get acquainted with some of the Friends, and friends of the Friends.

NEW MEETING ESTABLISHED

Summit Monthly Meeting was organized under the All-Friends Quarterly Meeting on the 19th of July. This new meeting is another development of the growing interest in the Society of Friends in northern New Jersey. All-Friends Quarterly is a constituent part of both New York Yearly Meetings.

A few years ago, there were no meetings in northern New Jersey, except Plainfield. Since that time Montclair, Ridgewood and Summit have been established, each as a monthly meeting. The membership of the new Summit meeting is largely made up of persons connected with Montclair, but who, on account of gas rationing, find it impossible to attend their home meeting. Also, there are several families in the Summit area which includes Maplewood, Short Hills, Milburn, Madison, Morris-

town and Chatham, who expect to join, now that the new meeting has been established.

The officers of the new meeting are Loring P. Crosman, Clerk: Alfred C. Vail, Treasurer; with Robert Schultz as Chairman of Ministry and Counsel; and A. Thayer Smith as Chairman of Overseers; and Dorothy P. Smith as Recorder.

BIRTHS

PICKETT—To Ralph H. and Margaret Way Pickett, on July 27, a son, John Evan. The parents live at Bethlehem, Pa., and are members of Providence Monthly Meeting, Media, Pa.

STREIGHTOFF — To Frank Doan and Ann Mitchell Streightoff in Washington, D.C., a daughter, Ann Fennell, on July 10, 1944. She is the granddaughter of Frances Doan Streightoff and Walter C. and Camille Mitchell of First Friends Meeting of Indianapolis, of which both parents are also members.

MARRIAGES

BROOMFIELD - JONES — Eloise Jones, daughter of Carl and Una Jones, to Mills Broomfield of Monroe, Louisiana, on July 6 at Paoli, Indiana.

EMIGH-HARTMAN — At Friends Meetinghouse, New Burlington, Ohio, on July 9, Charlotte Louise, daughter of Arthur and Bernice Hawkins Hartman, to Hewitt Britt Emigh, Jr. of Seattle, Washington.

JEFFERIS-WEBB—Dorothy Jean Webb, daughter of Norval E. and Amie Webb, to Robert W. Jefferis, son of Marion T. and Oneita Winslow Jefferis, on July 27 at First Friends Meetinghouse at Richmond, Indiana. Norval E. Webb, father of the bride, read the double ring ceremony. The vows exchanged were in the words of the Friends ceremony.

SHANK-CLARK — On July 15 in the Friends Meetinghouse, Poughkeepsie, New York, by Friends ceremony, Helen Miriam Clark, daughter of C. Ralph and Lida Thompson Clark, to William Cassel Shank of Brooklyn, New York, son of Professor and Mrs. J. Ralph Shank of Columbus, Ohio.

DEATHS

HIATT—Thomas Hiatt on June 28 at Ackworth, Iowa, in his eighty-fifth year. He was a native of Martinsdale, Ohio, and a lifelong member of Firends, faithful always to the service of God and man.

HUBBARD—Charles Calvin Hubbard at Farmer, North Carolina, on July 20, following a brief illness, aged seventy-six years, He was married to Frances Porter who passed away shortly after their golden wedding anniversary. In his life work as a physican he was always mindful of those in need. He was an elder in Science Hill Meeting which he helped to set up fifty years ago. He is survived by two daughters, Hope Hubbard and Dorothy Kearns, one grandchild, a sister and a brother. Services were held in the Science Hill Meetinghouse, with Seth B. Hinshaw and Howard W. Cope in charge.

TRUEBLOOD — Edwin Trueblood, aged eighty-nine years, on June 2, at Paoli, Indiana. He was the oldest member of Paoli Meeting.

WILES — Thelma Ruth, daughter of Rev. and Mrs. Richard L. Wiles of Wichita, Kansas, on July 4. She was born at Cicero, Indiana, September 25, 1910, was a graduate of Penn College and the University of Michigan. She had served as librarian at Hays State College and at the University of Maryland. She is survived by her parents; a sister, Doria Katzenmier of Houston; a brother Leslie of Chicago; a grandmother, Elizabeth Carey of Cicero, Indiana, and two nephews.

MINISTER WANTED

Fall Creek Friends Meeting of Fairfield Quarterly Meeting, Wilmington Yearly Meeting, needs a full-time minister. This Meeting, with a membership of one hundred forty-five, is situated in one of the best agricultural districts in Ohio, and furnishes a splendid opportunity for an energetic leader. A reasonable salary will be provided, and there is a seven room, semi-modern parsonage on the church lot. For reference write to I. Mack and Amy Jones, R. R. 1, Hillsboro, Ohio. Communicate with Cornelia Overman, R. R. 1, Hillsboro, Ohio, with reference to the position.

TEACHER NEEDED

We are in need of a teacher. If you would like to help us please write to Lillian E. Hayes, Secretary, Friendsville Academy, Friendsville, Tennessee.

WANTED TO BUY: PAINTINGS BY EDWARD HICKS, Bucks County, Pa., Quaker Artist (1780-1849). Kindly describe subject, condition and state price. Robert Carlen, 323 South 16th Street, Philadelphia, Pa.

WHEAT GERM FOR VITALITY

Are you run down? Do you need a "lift"? Possibly your diet is lacking in enough vitamin B-1. Enrich your food with two heaping tablespoons daily of Hayden's Wheat Germ. Mail me $1.00 ($1.15 west of Rockies) for four 10 oz. packages, fresh from the mill. Perry Hayden, President Hayden Flour Mills, Dept. AF, Tecumseh, Michigan.

QUAKER MEDITATIONS

Number two

Edited by CECIL E. HAWORTH

Ninety-one meditations written by contemporary Quakers. Our Society is indebted to the thirteen Friends who have prepared these meditations. It has been a "labor of love" for them, in which each one has taken care and satisfaction. There is nothing more important for the long future of the world, or for the growing individuals of today, than wholesome Christian home life. These pages should help in the nurture and development of Christian character within the fellowship of our family circles.

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LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BOSTON, MASSACHUSETTS

Boston Monthly Meeting, 5 Longfellow Park, Cambridge, (near Harvard Square). Meeting for worship First day at 11 a.m., jointly with Friends Meeting at Cambridge. Monthly business meeting second Fifth day of each month. George A. Selleck, Executive Secretary. Telephone TROwbridge 6883.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m. Robert M. Jones, Minister. Phone: MAin 2-8627.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. E. Howard Marshall, 7131 S. Eberhart Avenue, Chicago. Phone Radcliffe, 1135. Alice B. Flitcraft, 513 Keystone Avenue, River Forest, Ill. Phone Forest 2824.

Members of Chicago Monthly Meeting living in the AURORA area meet at 823 Lebanon Street, Aurora, Sunday afternoons; Bible School at 2:00 o'clock with meeting for worship at 3:00 o'clock. Roy E. Philby, leader.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street, Unified Service 10:30 a.m., Herbert Huffman, Minister. RIley 5224, office telephone.

LAWRENCE, MASSACHUSETTS

Lawrence Friends Meeting, Avon Street, corner of Wilmot Street—26 miles north of Boston on Route 28. Meeting for Worship, 10:30 a. m. and Bible School at 11:45 a. m. Everett W. Chapman, Minister, 16 Central Street, Methuen, Massachusetts. Tel. Lawrence 34734.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School 9:45 a. m.; Morning Worship 11:00 a. m.; Christian Endeavor 6:30 p. m. J. A. Morris Kimber, minister.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 m. Mid-week meeting Wednesday, 7:45 p. m. Arthur Santmier minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2528.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Edgar H. Stranahan, Minister, 111 West 45th Street, Phone Pl. 2960.

NEW YORK, N. Y.

The United Meetings for Worship of Twentieth Street Meetings will be held at the Friends Meeting House, 144 East 20th Street, New York 3, N. Y., from May through September, Sunday at 11:00 a. m. Visitors welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Meeting for Worship, 11:00. George Moore, Minister.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WINSTON-SALEM, N. C.

Friends Meeting, Broad at Sixth. Bible School 9:45; Morning Worship 11:00; Young Friends Meeting 6:30. Howard B. Yow, minister.

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GEORGE SCHOOL

Filing Applications This Summer.

CONSULTATION AT THE SCHOOL OR INQUIRIES BY CORRESPONDENCE ARE INVITED

Children of Friends whose applications are received after Fifth Month 1st are given preference on the waiting list if they are entering the First or Second Class. The upper classes are now closed.

It is difficult to estimate the number of changes likely to occur during the summer. Prompt action is urged. The Scholarship Committee can consider additional applications if placed at once.

For a catalogue and bulletins descriptive of the curriculum, write to

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